Magazine of Majlis Ansarullah UK

ANSARUDDIN

May- June 2019 Hijrat/Ehsan 1440HS Vol. 16 No. 3

And your Lord says:

"Pray unto Me; I will answer your prayer"

(Surah Al-Mu`min, 40:61)



Pledge at the occasion of 100 years on Khilafat

(taken by Hazrat Khalifatul Masih V أيده الله تعالى بنصره العزيز on May 27, 2008)

"أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَحْدَهٗ لَا شَرِيكَ لَهٗ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُولُهٗ۔

Today at the completion of 100 years of Khilafat–e–Ahmadiyya, we swear an oath to Allah to vouch to spread Islam and Ahmadiyyat and to make the name of the Holy Prophet Muhammad صلی اللہ علیہ وسلم reach the corners of the earth, we shall keep exerting till the last moments of our lives, and for the accomplishments of this cause and duty, will always keep of our lives dedicated to Allah and His Messenger صلی اللہ علیہ وسلم , and will offer every sacrifice, no matter how big is that, to raise the flag of Islam higher, in every country of the world, till the last day of the earth. We also affirm that we shall strive till the last breath to safeguard the institution of Khilafat and its stability and shall direct our progeny after progeny, to always be bonded with Khilafat and be given the blessings of it, so that Khilafat-e-Ahmadiyya continues to go on safe and sound and the propagation of Islam may go on through Ahmadiyyat till the Day of Judgment and the flag of the Holy Prophet Muhammad صلی اللہ علیہ وسلم may fly higher and higher than all the other flags in the world. O God, grant us the capacity to fulfil this pledge

اَللّٰهُمَّ اٰمِيْن۔ اَللّٰهُمَّ اٰمِيْن۔ اَللّٰهُمَّ اٰمِيْن"۔

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

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وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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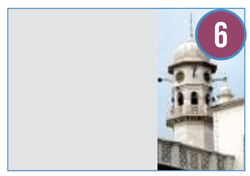
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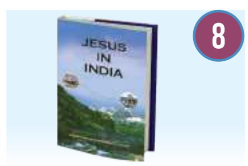
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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ﴿١﴾

اِنَّاۤ اَنۡزَلۡنٰهُ فِىۡ لَيۡلَةِ الۡقَدۡرِ ﴿٢﴾ وَمَاۤ اَدۡرٰٮكَ مَا لَيۡلَةُ الۡقَدۡرِ ﴿٣﴾
لَيۡلَةُ الۡقَدۡرِ ۙ خَيۡرٌ مِّنۡ اَلۡفِ شَهۡرٍ ﴿٤﴾
تَنَزَّلُ الۡمَلٰٓـئِكَةُ وَالرُّوۡحُ فِيۡهَا بِاِذۡنِ رَبِّهِمۡ ۚ مِنۡ كُلِّ اَمۡرٍ ﴿٥﴾
سَلٰمٌ ۛ هِىَ حَتّٰى مَطۡلَعِ الۡفَجۡرِ ﴿٦﴾

In the name of Allah, the Gracious, the Merciful.
Surely, We sent it down on the Night of Destiny.
And what should make thee know what the Night of Destiny is?
The Night of Destiny is better than a thousand months.
Therein descend angels and the Spirit by the command of their Lord — with every matter.
It is all peace till the rising of the dawn.

[Surah Al-Qadr, 97:1-6]

Hadrat Aisha (may Allah be pleased with her) relates that I asked the Holy Prophet صلى الله عليه وسلم :

"O Prophet of Allah! If I realize that the night is the Lailatul Qadr (Night of the Destiny) what should I pray?"

The Holy Prophet stated that you should pray the following:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allahumma innaka 'afuwwun tu hibul 'afwa fa 'fu 'anni

O Allah! You are the Great Pardoner.
You love to pardon.
Hence I seek Your pardon.

[Tirmidhi Kitabud Da'wat]

Writings of the Promised Messiah عليه السلام

It should be remembered that the fast does not mean merely that a person should abstain from food and drink over a certain period. During the fast one should be occupied greatly with the remembrance of God. The Holy Prophet[sa] occupied himself greatly with worship during the month of Ramadan. During that month one should discard one's preoccupation with eating and drinking; and cutting asunder from these needs, should address oneself wholly towards God. Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the grace of God, as all doors are opened by His grace.

[The Essence of Islam, Vol.2, p.316]





The concluding address at Majlis Ansarullah UK National Ijtema by Hazrat Mirza Masroor Ahmad أیدہ اللہ تعالیٰ بنصرہ العزیز, Khalifatul Masih V on 30th September 2018 at Kingsley Country Market.

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ۔
أَمَّا بَعْدُ فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ۔ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ۔
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ۔ اَلرَّحْمٰنِ الرَّحِيْمِ۔ مٰلِكِ يَوْمِ الدِّيْنِ۔ إِيَّاكَ نَعْبُدُ وَ
إِيَّاكَ نَسْتَعِيْنُ۔ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ۔ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ۔

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ

"And I have not created the Jinn and the men but that they may worship Me."
(Al-Dhariyat: 57)

This is the translation of the verse which I have just recited before you. The Ijtema' [Annual Gathering] of Khuddamul Ahmadiyya UK was held last week. This year, the theme of their Ijtema' was Salat [The five daily prayers]. In fact, this was their target throughout the year and they strove towards drawing the attention of the Khuddam towards prayer. In my concluding address on that occasion, I reminded them that this is not just a target for the year, but is in fact the very purpose of man's life, and that this purpose has been assigned to us by God Almighty Himself.

So today, I also wish to draw the attention of members of the Ansarullah towards this because without fulfilling this primary objective of man's life, one cannot do justice to being a Muslim. However, it is unfortunate that in all levels and all ages of the Jama'at, not enough focus and attention is given as this truly deserves. Even amongst the members of the Ansarullah, there are many who do not understand the importance of this fundamental obligation and purpose of their life, and fail to pay adequate attention to this. Especially having entered the age of Ansarullah, they ought to pay particular attention to this matter.

It is possible that one may not realise the importance of this purpose in their youth, although being an Ahmadi, they should be mindful of their worship in their youth as well and this is in fact the hallmark of a believer. However, if one does not instil this realisation within themselves, it is against the characteristics of a believer and can consequently cause one to lose their faith.

However, in the latter part of one's life, after the age of forty, one should realise that every coming day is not adding to their life, but taking away from it. Utilise this time which God Almighty has granted you, in order to attain His pleasure. Moreover, one should spend their time striving to achieve the purpose which God Almighty has outlined.

I believe the previous Ijtema in which I was also

present, I reminded the members of the Ansarullah towards the obligation of prayer. However, attention was only given to this for a few days or a short period of time, after which, worldly preoccupations superseded the divinely appointed purpose of one's life. Similarly, I continue to remind everyone in my various addresses, but people become heedless of this in just a few days, and the impact is evident through the decline in number of worshippers at the mosques. The beautiful atmosphere which is expected of an Ahmadi mosque no longer remains.

On numerous occasion in the Holy Quran, God Almighty has enjoined the worshippers to establish prayer. Right from the outset, with regards to those who seek guidance and are true believers, God Almighty states:

يُقِيمُونَ الصَّلٰوةَ

Meaning, "They establish prayer." If we expound on the meanings of "they establish prayer" in light of its lexical meanings, it refers to, "Those who offer prayers in congregation, according to their prescribed conditions and at the fixed times; those who encourage one another to offer prayers so that mosques may remain filled with worshippers; those who develop and nurture a love and desire for prayer in their hearts; those who are regular and consistent in their prayers; those who carefully guard their prayers and save them from falling; those who maintain attention in their prayers."

At times, whilst praying, one's attention is diverted due to other thoughts, however the worshipper repels these thoughts by supplicating to God and seeking His refuge. Subsequently, the worshipper redirects his attention to God Almighty in order to safeguard his prayer.

In any case, when God Almighty has instructed true believers to establish their prayers, it doesn't just mean regularity in one's own prayer; to safeguard one's own prayer; to populate the mosque by attending themselves. Rather, it connotes trying to bring others to the mosque, and to collectively instil the spirit of prayer in one another, so that a Jama'at of believers can be created, who are true reflections of the saying, "apex of a believer is prayer."

Therefore, it is a great responsibility of the members of the Ansarullah to understand the significance of this matter, so that they become those who fulfil the due rights of establishing prayer and encourage their families and their children towards offering the daily prayers. If those members of the Ansarullah, who are also office bearers in their respective Jama'ats, were to pay heed towards establishing prayers, and also encouraging their children by bringing them to the mosques as well as their Ahmadi neighbours, then we will witness a beautiful atmosphere within our mosques. If all the members of the Ansarullah give due attention to this then a revolution can take place. Hence, there is great need to be mindful of this.

The verse which I have recited before you, draws the attention of believers towards their purpose of creation, which is to fulfil the due rights of worship.

Moreover, the rights of worship will only be discharged when it is offered according to the manner prescribed by God. The words Ya'budoona [they worship] is derived from the word Abd [servant], which refers to those who fulfil the rights of true worship and observe perfect obedience. Thus, in order to fulfil the rights of a servant, one must do true justice to the worship of God through complete obedience to His commandments.

The Promised Messiah عليه‌السلام has elaborated on this:

"God Almighty has placed a deep connection between the servitude of man and Divine Providence, and in order to establish this relationship, He has prescribed the daily prayers."

(Malfuzat, Vol. 6, pg. 371)

Hence, there is a vital need to establish this relationship and every single one of us needs to understand this point. If we are not doing true justice to our prayers then we are also failing to fulfil the dues of servitude. If we do not show concern for ourselves and our children offering the daily prayers with all of its conditions, then our claim of calling God our Lord is limited to empty words.

Hence, it is with great concern that we should worry about our prayers, so that we can do justice

to being true servants as well as those who have truly deep understanding of Divine Providence.

Drawing our attention to the purpose of our life and elaborating on the meaning of this verse, the Promised Messiah عليه السلام states:

"That is, 'I have created Jinn and men so that they may know Me and worship Me.' Thus the true purpose of man's life is the worship of God, developing His cognisance and complete devotion to Him. It is obvious that man is not in a position to appoint the purpose of his own life, for he does not come into the world of his own accord, nor will he depart therefrom of his own will. He is a creature and the One Who created him and invested him with better and higher faculties than those of all other animals, has also appointed a purpose for his life."

God has created man as the best of creations, and has also established a purpose for one's life. It should not just be that one wanders aimlessly like animals; eat, drink, sleep, or simply attains worldly gains and that's it.

The Promised Messiah عليه السلام further states:

"Whether anyone penetrates to it or not, the purpose of man's creation without a doubt is the worship and the understanding of God and complete devotion to Him."

(The Philosophy of the Teachings of Islam, pp. 158-159)

One can only be wholly devoted to God and attain His cognisance, when one strives to fulfil the rights of God's worship whilst always keeping in mind the Divine Providence.

Then on one occasion, further elaborating on this, the Promised Messiah عليه السلام states,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"

[I have not created the Jinn and the men but that they may worship Me.]

For this reason, God Almighty has instilled within man's nature an inclination towards Himself and has created man to be devoted to Him through the most hidden means."

This means that man has been granted the faculties to recognise God. It is not that God commanded us to search for Him while we do not have the faculties to do it. Indeed, one has the ability to recognise God. However, it is due to one's own weakness or because of prioritising other things that one wastes these abilities.

The Promised Messiah عليه السلام further states:

"From this we learn that the fundamental purpose for which God Almighty has created you is so that you may worship Him. However, as for those who detach themselves from this fundamental and natural purpose of theirs, and live like animals, and their only purpose in life is to eat, drink and sleep, they became distant from the grace of God Almighty and He no longer remains concerned for such people."

They do not fulfil the rights of God, so God, too, grants them no part of His grace.

"God Almighty takes interest in the life of a person who believes in

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

[I have not created the Jinn and the men but that they may worship Me], and then transforms their life."

In other words, one acts upon this so that one can attain the nearness to God Almighty, and having achieved His nearness, one becomes the recipient of His bounties. One should replace a life which is being spent like animals and bereft of worship with a life of worship and servitude to God Almighty. The quality of being godly should become manifest; the quality of being a true servant of God should become apparent.

The Promised Messiah عليه السلام states:

"There is no telling when death will arrive… Hence, it is immensely important for you to understand that the very purpose for which God Almighty

created you is so that you may worship Him and become devoted to Him. The world must not be the centre of your aspirations. I reiterate this single point again and again because in my estimation, worship is the sole purpose for which man has been created and it is this very instruction of which man is negligent."

The Promised Messiah عليه السلام further continues:

"I do not say that you should abandon your worldly businesses, or forsake your wife and children to retreat to a jungle or a mountain. Islam does not deem this to be permissible and Islam does not allow asceticism. Islam desires to make man active, diligent and able. Therefore, I say that you ought to engage in your businesses with toil and labour…"

Those of you who have businesses – whatever worldly responsibilities one has – one should strive in them with all one's effort and try to bring them to new heights and continue to progress in this. This is also one of the distinguishing characteristics of the followers of the Promised Messiah عليه السلام, that along with spiritual matters they will also achieve excellence in worldly affairs. We should not just wait for help to arrive, paying no attention towards hard work and effort, and keep thinking that someone else should come and help us. This is certainly not the case. Whatever responsibilities fall upon a believer, he should strive his utmost to fulfil them.

The Promised Messiah عليه السلام states:

"It is narrated in a Hadith that a person who owns land but does not use it for agriculture, will be accountable in the sight of God."

Such a person will be taken to account for the worldly resources that God had granted him so that he might bring about an improvement within himself and earn thereby a comfortable living, fulfil the rights owed to his wife and children, discharge his responsibilities to the Jama'at. If one does not make good use of their wealth, or one did not effectively conduct their business dealings and did not spend their full effort as expected of them, then subsequently God Almighty shall hold them accountable for why they did not make effective use of all the worldly means and resources that He made available for them.

The Promised Messiah عليه السلام further states:

"Therefore, if someone understands this instruction to mean that they should detach themselves from the affairs of the world, they are mistaken. Not at all. The fact of the matter is that you ought to ensure that the pleasure of God Almighty is intended in the business that you engage in, and you must not ignore His will to give precedence to your own motives and emotions."

(Malfuzat, Vol.1 pp. 189-191)

Indeed, one has to conduct worldly endeavours as this is also a means of attaining God Almighty's pleasure. However, when it's time to discharge one's duty to God through worship and prayer, then the pleasure of God lies in fulfilling the dues of this worship. When one fulfils the rights of worship and prayer as one truly ought to, thereafter one can engage in their worldly pursuits as this is also a commandment of God Almighty.

Thus, in order to become a true Abd [servant of God], one's true purpose should be to attain the pleasure of God. Worship should also be performed according to the commandments of God. By following these commandments which God has laid out transforms man into a true and complete servant of God – something which every believer should strive to attain.

Further elaborating on this, the Promised Messiah عليه السلام states:

"He who does not keep this true purpose of worship in mind, and is immersed day and night in worrying about attaining this material world, i.e. that he seeks to purchase such-and-such land, or build such-and-such house, or gain control over such-and-such property, what else should be done with him, except that God gives him a few days respite, and is then returned to His Lord?"

In consequence of this, one will remain altogether bereft of the reward of good works and the bounties associated with meeting one's Lord, for he is engulfed in the material world.

Certainly, endeavour in worldly pursuits, and strive to attain success in them, but only according to, and to the extent which God has commanded.

The Promised Messiah عليه‌السلام further states:

"A man's heart should harbour a pain for the acquisition of Divine Love, by virtue of which he should become something of value in the estimation of God..."

One should have a certain yearning in one's heart in order to forge a connection with God.
When this happens, the Promised Messiah عليه‌السلام explains, then man shall become something of value in the estimation of God and also in the sight of the world.

The Promised Messiah عليه‌السلام further explains:

"If one does not have this yearning in their heart, and instead only has a thirst for the world and all its charm, then after a short while of respite, such an individual will ultimately perish."

(Malfuzat, Vol. 7, p. 289)

Hence, we must strive to achieve this purpose, rather than becoming like those who only wish to seek material gains and become completely unmindful of God Almighty. What method of worship has God Almighty prescribed to achieve this? How has the Promised Messiah عليه‌السلام advised us to adopt this method? I shall now present some extracts of the Promised Messiah عليه‌السلام which explain how one can become a true Abd and what are the prerequisites for this? From observation and experience, it is evident that it is only through the daily prayers that one can become a true Abd.

The Promised Messiah عليه‌السلام states,

"I was once pondering over the difference between Salat [formal prayer] and Du'a [supplication]. It is recorded in a Hadith

الصَّلٰوةُ مُخُّ الْعِبَادَةِ - الصَّلٰوةُ هِيَ الدُّعَاءُ

i.e. 'Salat in itself is a form of supplication and is the very essence of worship.'

The Promised Messiah عليه‌السلام further states:

"When man's supplications are merely for worldly matters, it is not considered Salat."

When one prays only for worldly gains, spends the entire day earning a living, and all his endeavours are fixed on attaining this material world, and even when he comes before God, he only asks for worldly good, then, the Promised Messiahعليه‌السلام states that this cannot be deemed as Salat.

The Promised Messiah عليه‌السلام further states:

"However, when man desires to meet God Almighty and attain His pleasure, he stands before God with the utmost respect, humility, modesty and being completely immersed in Him; only then can it be deemed for one to be engaged in Salat."

The Promised Messiah عليه‌السلام continues,

"The true essence of supplication is wherein the bond between God Almighty and man is further strengthened."

True Salat is one in which the connection and bond between God and man are strengthened. The Promised Messiah عليه‌السلام further states:

"This in essence is supplication, which is a means of attaining nearness to God Almighty and which safeguards one from inappropriate practices."

God Almighty has stated that Salat distances man from indecency and evil. However, this can only be possible when one is cognisant of this fact while standing before God Almighty.

The Promised Messiah عليه‌السلام further states:

"The main objective of prayer is to attain the pleasure of God Almighty. Only thereafter should one supplicate for any worldly needs."

One must first of all gain the pleasure of God Almighty, seek the strength to carry out good deeds and act in accordance with His commandments. When one has asked these of God Almighty, he can then ask God Almighty to send down blessings in his worldly endeavours and in such a case, not only will his worldly affairs be blessed, but his main objective will also be fulfilled. The Promised Messiah عليه‌السلام then states:

"The reason why this has been considered permissible is that at times one's worldly difficulties can become a hindrance in one's religious obligations and can lead to weakening the faith."

There are some people who get into worldly difficulties and due to their weak faith, they become obstacles in their religious affairs.

The Promised Messiah عليه السلام further continues:

"In particular one can stumble during times of hardship and difficulty. The word Salat has a connotation to a burning passion and fervency.

Whilst further expounding upon this, the Promised Messiah عليه السلام states:

"The word Salat also connotes to a burning passion just as fire causes a burning sensation…"

Fire causes pain and if one were to place his hand near the fire, he would feel its warmth, but if he were to move his hand closer; or any other body part, he would feel pain. The Promised Messiah عليه السلام has explained that in the same manner, one should experience this pain and anguish during one's Salat. The Promised Messiah عليه السلام states:

"One ought to develop the same fervency in one's supplications. When one reaches this state, which is akin to a form of death, only then shall it be truly considered as Salat."

(Malfuzat, Vol. 7, pp. 367-386)

Thus, this is the standard of Salat which the Promised Messiah عليه السلام expects of us. When one prays with such fervency and anguish, then no longer shall one have the grievances that God Almighty does not listen their prayers despite their constant supplications. If one supplicates solely for worldly endeavours, then it is not possible for one to develop the aforementioned state in which God Almighty listens to His servants. By the grace of God Almighty, there are many members of our Jama'at who pray fervently and who experience this state of anguish in their supplications. They feel the delight and joy in their prayers and they never complain that God Almighty does not accept their prayers. They are content with the pleasure of God Almighty and their delight in their prayer never fades.

Having pledged their allegiance to the Promised Messiah عليه السلام, many of those who have recently joined the Jama'at, have mentioned how they have begun experiencing delight and contentment in their prayers.

In this respect, a local missionary in Benin writes:

"Idrees Sahib is a new convert in my region. He was a Muslim prior to accepting Ahmadiyyat and joined the Jama'at five months ago. Prior to accepting Ahmadiyyat, he would pray regularly and even offer the Tahajjud prayers, yet had never felt delight in his prayers and was unable to develop a state of anguish and fervency. However, ever since he became an Ahmadi everything has completely changed, and he is now feeling delight and contentment in his prayers and this feeling he has in his prayers is completely different."

Hence, when man develops the cognisance of God Almighty and feels anguish in his supplications, only then will one begin to enjoy their prayers. In regards to attaining this state of pain and anguish in one's prayers, the Promised Messiah عليه السلام states:

"Just as after a period of intense sunshine, clouds form in the sky and is followed by rainfall, similarly, the supplications of man impassions the faith through which one can accomplish their objective.

The Promised Messiah عليه السلام further states:

"Salat is that in which man stands before God Almighty with great pain, anguish and utmost respect."

When one possesses humility, develops a zeal and feels anguish, the true state of prayer is achieved as he presents himself before God Almighty and stands in line with all the etiquettes of prayer and utmost humility. The Promised Messiah عليه السلام further states:

"It should be remembered that even if man is neglectful, God Almighty however is Self-Sufficient. All nations shall remain established as long as they continue to turn their attention to God Almighty."

The Promised Messiah عليه‌السلام states:

"Prayer is the root of faith. There are some ignorant people who say, 'Why is God in need of our prayers?'"

The Promised Messiah عليه‌السلام says:

"O ignorant ones, God Almighty is not in need of anyone's prayers, rather it is man who is need of them, so that God Almighty may turn to them. All fragmented affairs can be corrected through Salat. Salat removes thousands of our mistakes and is a means of attaining nearness to God Almighty."

(Malfuzat, Vol. 7, p.378)

Thus, God Almighty is in no need of us. When God Almighty instructed for Him to be worshipped, He did so as a favour upon us in order for us to attain His nearness, achieve our religious objectives and also fulfil our worldly endeavours.

Whilst describing the outward state of many who offer their prayers, the Promised Messiah عليه‌السلام states:

"There are many who verbally profess their belief in God Almighty, yet if one examines closely, they are in fact devoid of any belief in God. When they are busy in their worldly pursuits, they completely forget the wrath and grandeur of God Almighty. Thus, it is of utmost importance that one seeks to attain the cognisance of God Almighty in their supplications."

If one wishes to attain knowledge of God Almighty, then that too should be sought through prayers.

The Promised Messiah عليه‌السلام states:

"Without this knowledge, perfect conviction can never be attained. It will only be achieved with the realisation that to cut oneself off from God Almighty will bring about a death."

Perfect conviction and cognisance of God will only be achieved when one understands that by cutting himself from God Almighty, failing to fulfil the rights due to Him, failing to adhere to His commandments or not making the necessary efforts to become a true servant of His, will result in a form of death. In essence, this is when a person truly dies. It is only when one instils this realisation in themselves that they will develop anguish in their prayers in order to attain the cognisance of God Almighty.

The Promised Messiah عليه‌السلام further states:

"Alongside supplicating against sin, one should also make a concerted effort in order to achieve this. (One cannot merely avoid sin through prayer; certain practical measures also need to be adopted). Abandon all those gatherings and sittings which could lead one towards sin."

On one hand, man supplicates to God Almighty that He may grant him His true cognisance and enable him to further progress in it and become a true servant of His. On the other hand, one sits in such gatherings which incite towards sin, or even sat watching immoral programs on TV. I receive reports and complaints from women and children that those of the age of Ansarullah watch these inappropriate programs or sit in groups engaging in idle gossip. Some of them raise allegations against the Nizam-e-Jama'at and backbite one another. Hence, if one does not abstain from such gatherings, they shall not be able to attain the cognisance of God Almighty.

The Promised Messiah عليه‌السلام states:

"Abandon all those gatherings and sittings which could lead one towards sin…"

Moreover, one should pray to God Almighty to be grated His cognisance. The Promised Messiah عليه‌السلام states:

"Know full well that you shall never be free from those calamities which have been decreed for man, unless one has the divine support of God Almighty."

The Promised Messiah عليه‌السلام further states:

"If the five daily prayer do not protect one from evil inclinations and immoral thoughts, this is a clear indication that one is not truly observing Salat."

Salat is to be offered five times in the day, not just

one, twice or three times in the day. Moreover, in order for Salat to truly accepted, one must safeguard themselves from carnal passions and thoughts during the Salat

The Promised Messiah عليه‌السلام states:

"To simply go through the motions of prayer hastily as a mere custom or ritual, is not true Salat. Salat is that which is felt by the heart – the soul itself melts in awe before the threshold of God Almighty."

You should instil in your heart such feelings of pain, anguish, emotion and tenderness, and in this state, fall before God Almighty. The Promised Messiah عليه‌السلام further states:

"Strive to the best of your abilities to develop a state of fervour and supplicate with utmost humility that the audaciousness and evils of the self are dispelled."

One must also pray to God Almighty to remove all of one's weaknesses, brazenness and sins, as well as granting one His cognisance and enabling to become His true servant.

The Promised Messiah عليه‌السلام states:

"This type of prayer is full of blessings. If one remains steadfast in this regard, he will witness a light descend upon his heart in the night or in the day and that the insolence of his self that incites to evil, has diminished. Just as the venom of a lethal snake can be fatal, the venom of the self that incites to evil can also be fatal and only He Who has created him possesses the cure."

(Malfuzat, Vol. 7, p. 123)

Thus, the self continuously calls to evil and compels one to commit sin, and the only way to kill it, just as one kills a snake or serpent, is by searching for God Almighty. Therefore, we must always bear this example in mind. Furthermore, the Promised Messiah عليه‌السلام states:

"Supplicate in your five daily prayer. To supplicate in your own language is not forbidden. One cannot experience the pleasure of daily prayers without true concentration and focus in prayer, and the heart cannot be wholly inclined to God until it possesses humility. Adopt humility, only then then can one acquire full concentration, and humility can only be instilled if one understands what he is recites in prayer. Therefore, by praying in one's own language, enables one to develop emotions of fervour and passion in prayer."

One can only adopt humility when he is aware of the meanings of the words that he is reciting before his Lord. When one is aware of this, only then will the state of his heart change along with his words, only then will his mind truly become focused, and only then will a state of fervency develop within.

The Promised Messiah عليه‌السلام further states:

"However, this does not at all mean that one should only offer Salat in one's own language. (It does not mean that one should recite all the prescribed Arabic prayers in their own words). Rather, it means that having recited all the prescribed prayers, one should also supplicate in one's own language. This is because God has placed a special blessing in the prescribed words of the Salat. Salat is in fact a form of supplication, therefore, during the Salat, one should pray for deliverance from the trials of this world and the hereafter and that one meets a good end. One should also pray for their wives and children, pray to become virtuous and pray to be continuously saved from every form of sin.

(Malfuzat, Vol. 6, p. 146)

Another purpose of Salat in congregation is that along with worship, the followers of this faith should become a united and singular body of people. When worship and prayers are offered and reach the threshold of God in a congregation, their acceptance also carries its own merit, and subsequently brings about a revolution. If we wish to bring about such a revolution, then we will have to turn our attentions towards this.

The Promised Messiah عليه‌السلام states:

"It is the desire of God Almighty that He make all of mankind as though they are a single entity. This is known as a collective unity, which although comprising of different individuals, is considered as one entity under a single leadership."

It would be a collective unity, where many

different people will gather under the authority of one person. They would be considered a single soul, a single body.

The Promised Messiah عليه‌السلام states:

"Religion also intends to achieve the same objective, that just like in the case of a Tasbeeh [prayer beads], all people become united just like the beads joined together in a single string.

These prayers which are offered in congregation are also to achieve this unity, so that all worshippers become a single entity. And the commandment to stand side-by-side is so that the light of a brighter soul should permeate a weaker soul and thereby spiritually fortify it. This same concept applies even with the Hajj [Pilgrimage]. God Almighty has established the foundation of introducing and continuing this collective unity by: first, ordering that all residents of a neighbourhood should gather five times a day in the local mosque and offer prayer in congregation so that they may benefit from one another's moral qualities, and so that their spiritual light collectively drives away weaknesses."

If one is going to go to the mosque and prays five times a day, then one should go with this intent that they have to pray to God, and must strive to become one entity. It shouldn't be that they are going to the mosque on one hand, and on the other, hearts of the worshipers are divided and filled with conflict.

The Promised Messiah عليه‌السلام states:

"And by regularly meeting one another, a bond of love is formed. Familiarity is a valuable thing, because through this love can develop, which is the foundation of unity, to the extent that an enemy who one knows well, at times, can be more beneficial than friend one knows a little about. This is because if they end up meeting each other in a foreign land, just their familiarity with one another will help develop a bond of love between them, because the circumstances which lead to their rancour and enmity, no longer exists and all that remains is their familiarity with one another. At times, even enemies unite when they meet in foreign lands. Even if, for some reason, there is some conflict between them, when the inhabitants of one nation travel to another land and they find no one else from their own nation, the two enemies become dependent upon one another. This results in them forging a bond of friendship."

The Promised Messiah عليه‌السلام further states:

"The second command is that on Friday, believers must gather in the central mosque of the city, because it is difficult for all the people of an entire city to gather together every day. For this reason, it is enjoined that all the inhabitants of a city to gather once a week, learn about each other and forge a bond of unity. Sooner or later, they will ultimately become one. Then on an annual basis, God Almighty has prescribed that on the occasion of Eid, the dwellers of the rural areas and the cities should gather to offer prayer together collectively, so that by increasing friendship and love, collective social unity is established. On the same principal, for the gathering of the entire world, God Almighty has ordained that once in their lifetime, they ought to gather in the city of Mecca. With all this, God Almighty has desired that mutual love and sympathy should continue to flourish.

(Malfuzat Vol. 7, pp. 129-130).

God Almighty desires for the Muslim Ummah to become one entity, this is owing to God Almighty's love for mankind which He wishes to instil in their hearts. Thus, one should offer their Salat whilst keeping this in mind. One should come to the mosque for the five daily prayers, the Friday prayer, as well as the two Eid prayers.

Moreover, to hold religious gatherings in this era, God Almighty has also established the system of annual conventions and gatherings. We gather in these conventions to listen to religious discourse, offer prayers in congregation and so that mutual love and affection is born. This is therefore an extra benefit God Almighty has established within us through the Promised Messiah عليه‌السلام for which we should always remain grateful to Him. And this gratefulness demands that we establish such love in our hearts and pledge that we shall try our best to become true servants of God. We thus ought to discharge all the rights due to God as well as the rights of His creation.

The Promised Messiah عليه السلام states:

"Prayer is a fundamental right of God. Discharge it with great zeal and do not lead a life constantly appeasing the enemy of God. Be mindful of your devotion and sincerity. If your entire house faces plunder as a result, so be it, but do not abandon prayer."

Regarding prayer, the Promised Messiah عليه السلام states:

"It establishes one's faith, improves one's morality and aids them in their worldly affairs. The delight experienced in prayer is greater than all other pleasures of the world. One expends thousands of rupees trying to seek physical pleasures and their ultimate result is an abundance of diseases, whereas one who offers prayer, receives paradise at no cost whatsoever."

The Promised Messiah عليه السلام further states:

"The Qur'an mentions two types of paradise. One is the paradise of this world. What is the paradise of the world? It is the pleasure found in daily prayer."

(Malfuzat Vol. 6, pp. 370-371)

When one experiences delight in prayer, then know that you have been granted the paradise of this life. How does such a revolution take place in those who offer prayers? How do such people attain that joy and how is it that they receive the paradise of this very world? There are many people in our Jama'at who have attained this standard. In fact, by observing their example, even the state of their children has transformed, and they too now strive to achieve the paradise of this world. Accordingly, I present you with an example in particular.

A local missionary from the Benin Jama'at has written regarding a member, Laafia Abdul Mumin. He explained that despite being a Muslim by birth, he used to give no attention to prayer. For that reason, he explains "My children, and my youngest daughter in particular, had become very distant from Islam. Since I was a poor example for them, therefore, whenever I admonished them, my words had no effect. But when I accepted Ahmadiyyat, my inner self underwent a revolution. And by God's grace, not only has my daughter began to feel love for Islam but she now officially attends Jama'at programs. In fact, all of our attention and focus has greatly increased towards prayer and we now observe the prayer with utmost concertation and attention."

Thus, we see that by accepting the Promised Messiah عليه السلام, not only did it bring about his own reformation, but it also reformed his children. Thus, our own good examples are a means for the reformation of our families. It is the responsibility of the members of Ansarullah to demonstrate this example; this in fact is the true purpose of becoming Ansarullah [Helper of Allah].

Once, while drawing our attention towards prayers and worship, the Promised Messiah عليه السلام stated:

"The one who is most valuable among men, Allah grants him special protection."

Who are these people?

The Promised Messiah عليه السلام states:

"These are the people who have a true relationship with God and keep their inner states pure."

Meaning that their internal and external condition is one and the same. They keep their inner-self pure and have a true relationship with God. They do not merely verbally proclaim that they have love for God and have become His true servants. In fact, their hearts and their every deed are constantly testifying to this.

The Promised Messiah عليه السلام further states:

"They treat all of humanity with goodness and sympathy."

One of their signs is also that they treat each one another with love and sympathy. They express only goodness for each other.

"And they are truly obedient to God. The same is proven from the Qur'an:

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَآؤُكُمْ

'Say to the disbelievers, but for your prayer to Him my Lord would not care for you" (Al Furqan: 78) Meaning, say; were it not for your prayer, my Lord would care naught for you."

The Promised Messiah عليه السلام states:

"From this we can infer that God Almighty indeed cares for those who are fortunate enough to pray to him."

Thus, the meaning of this verse is that God Almighty cares for those who pray to Him and when God Almighty begins caring for one, that person receives a special status.
Those who turn towards God Almighty, bowing and supplicating to Him, it is these people who are truly fortunate.

The Promised Messiah عليه السلام further states:

"All of their shortcomings which can lead them away from God Almighty are removed. And when man has reformed himself and enters in complete reconciliation with God, then as a result God averts his due punishment as well. God has no need to punish one, thus He states:

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ

"Why should Allah punish you if you are thankful" *(Al Nisaa: 148).*
(Malfuzat Vol. 3 p. 395).

I shall present another example of how people are able to bring about a great transformation within themselves. Tanzania is a country situated in East Africa. A local missionary from the Shayanga region writes that a new Jama'at was established in a village named Igembya.

The majority of the population in this village did not follow any religion. Meaning this village where the Jama'at had just been established, its majority did not accept or follow any sort of religious tradition. For many of them, their pastime was spent consuming alcohol. They would always be intoxicated and involved in gambling and many other evils, in short there was not a single vice which could not be found in them. He says that when they visited the village, having assessed the situation and their condition, they thought they would never gain any considerable success there. The people of the area were lost in worldliness, drowned in alcohol and other intoxicants and similarly involved in many other ills. He said that they thought that they would not pay any heed to discourse on matters of faith, religion and God. They had thus concluded that they would not achieve any success there. In fact, they felt that they would not even listen to what they had to say. (Therefore, let alone any success, they would not even listen to them).

However, he says that when they preached to the locals, not only did they listen to their message, in fact many of them pledged allegiance and accepted Islam Ahmadiyyat. Then, after conversion, these people underwent a complete transformation. Whereas before they were entirely immersed in in the worldly pursuits, embroiled in intoxicants and gambling, but after converting to Ahmadiyyat, some changed so profoundly that they began traveling to a mosque four kilometres away to the nearby Jama'at of Kidanda just to offer the Friday Prayers. Since it was a new Jama'at and they did not have a mosque of their own, therefore they would travel every Friday to offer the Friday Prayers. Seeing their passion for Islam and their great change as a result, a temporary mosque was built. Now they have their own purpose-built mosque and now regularly offer their congregational prayers. Those who were once immersed in intoxicants, gambling and other ills, the very same people had now begun to offer the five daily prayers in the mosque. This is the transformation they have undergone after the Bai'at.

Now, with the new Jama'ats of the Community being established, mosques are also being built and these Jama'ats are striving to fill them with the worshippers. We must deeply ponder over this. The majority of you who are seated before me are those who have come to the western countries, because you were prevented from worshipping freely [in your homeland]. You were not permitted to openly worship and nor could you openly profess yourself as Muslims. You were not permitted to follow the Islamic injunctions and could not openly profess Allah's name. Owing to these circumstances, you migrated here. Thus, it is now our duty and obligation to fulfil the rights of

God Almighty by adhering to His commandment and strive to populate the mosques. If we fail to fulfil the rights of God's worship, do not fulfil His commandment and not become a true Abd, then know that God is Self-Sufficient. We must always be mindful of this that Allah does not owe any special favours to anyone.

The Promised Messiah عليه السلام states:

Let it be known that if one does not adopt righteousness and fails to remember the Lord, then my Lord has no concern for such an individual. Indeed, it is true that one who leads a life of heedlessness and is devoid of the grandeur and awe of God Almighty and conducts his affairs in a brazen and unrestrained manner, such a person is worth less than even a goat whose milk and meat is at least consumed and whose skin can serve a purpose as well."
(Majmu'ah Ishtiharaat, Vol. 3, p. 543)

Thus, an animal that can be lawfully consumed is better than such a person. Therefore, one should greatly reflect and ponder over this and constantly be mindful of this. Islam will never become victorious by the mere raising of slogans and nor will it bring about our reformation. The mere raising of slogans will not cause the message of Islam and Ahmadiyyat to continue in our progenies. Rather, it will take great effort on our part. In order to become recipients of the grace of God Almighty, we will have to strive to our utmost. May God Almighty enable us to do true justice to His worship so that we can attain His cognisance. Moreover, may we not only reform our own selves but also become examples for our own children.

In this present age, the alarming rate at which the world is abandoning God, its reformation can only occur at the hand of the community of the Promised Messiahعليه السلام. This was the very task for which he was sent to the world in this era. Those, in whom Ahmadiyyat has been passed down from their forefathers, if they fail to understand the significance of this matter and instead of being grateful, they become lost in worldly pursuits, fail to set an examples for their children, God Almighty will then grant the Promised Messiahعليه السلام other faithful individuals, in fact this is something we can witness examples of throughout the world. It will be such people who will become flag-bearers of this faith and be true helpers of God Almighty. Therefore, we must always keep this matter at the forefront of our priorities. If we ourselves, and along with our progenies, wish to enter into the fold of such people for whom Allah truly cares for, then we will have to safeguard and protect our prayers and worship. May God Almighty enable us all to achieve this.

Now join me in silent prayer.

After concluding the silent prayer, Hazrat Khalifatul Masih V (aba) stated:

I wish to make a clarification on behalf of the Lajna Imaillah. In the morning session with the Lajna Imaillah where I was present, in their report they had written that the attendance was 3,500. Whereas the attendance of the previous day was said to be 3,900. Perhaps owing to her apprehension, or out of her humility, the President of Lajna Imaillah made some error in this. The actual attendance of the session in which I was present was 5,528 which is a significant increase than the previous year. Nonetheless, may the figures of attendance not just signify mere numbers, rather may God Almighty enable everyone to bring about a great reformation within themselves.

May Allah greatly reward you. May the peace and mercy of Allah be upon you.

Taqwa and Moral Abode

Some verses of a poem by Hadrat Mirza Ghulam Ahmad عليه‌السلام
the Promised Messiah and Mahdi

Friends, Taqwa requires that you get rid of pride,
Get rid of haughtiness, arrogance, and miserliness

Get rid of love for this mortal abode,
Abandon the path of luxury and easy living for your Lord

It is indeed an accursed path, so abandon it,
Otherwise, forget about seeing your Lord

Embrace a life of severity with sincerity,
So that angels from the heavens descend upon you

What is Islam? It is annihilation for the sake of God,
To abandon one's desires for the pleasure of God!

[Translated by Wajeeha Bajwa, Ph.D.]



A Life Sketch of the Promised Messiah عليه‌السلام

Amatul-Hadi Ahmad

(continued from the previous issue)

The Promised Messiah's dealings with his own family were a beautiful example of gentleness and kindness. Those who had the occasion to observe closely his relations with his family, bear witness to the fact that he possessed the most excellent morals in this regard. The female servants of the house were often heard to remark that he 'accords the wishes of his wife,' which was a practice not commonly observed in other households. The Promised Messiah عليه‌السلام has himself commented that, 'It appears to me to be highly disgraceful that we being men should quarrel with women...... We should treat women with kindness and gentleness.' Hadhrat Maulvi Abdul Karim رضي‌اللّٰه‌عنه relates, concerning the noble wife of Hadhrat Mirza Ghulam Ahmad عليه‌السلام, 'His respected wife has entered into his ba'iat (Oath of Allegiance) like other disciples and sincerely believes him to be a Messenger from God..... In every matter she believes him to be truthful and trustworthy, like the greatest of his disciples.'[17]

The Promised Messiah عليه‌السلام was much opposed to the beating and rebuking of children. Quoting again from Hadhrat Maulvi Abdul Karim رضي‌اللّٰه‌عنه, 'No matter how troublesome and naughty they are and however pressing may be their unreasonable demands and however much they may insist on

having what is unprocurable, he never beats them or scolds them or shows any sign of anger'. Hadhrat Maulvi Abdul Karim رضي اللّٰہعنہ further states, 'I have often seen that nothing annoys him as much as to hear that some one has beaten his child. A gentleman here one day beat his children, as a matter of habit. This greatly moved the Promised Messiah علیہالسلام who sent for him and delivered a highly touching discourse.'[18]

He took care of his own children's up-bringing through prayer and through his own example. Once in the winter season, Mian Mahmud, who was then only a child, put a piece of stone in the pocket of the waistcoat of Hadhrat Mirza Sahib so that whenever he lay down on his side it poked into him. He mentioned to his servant that of late he had been feeling some pain in his ribs. In an attempt to check this the servant passed his hand over that area only to discover the brickbat and he took it out. The Promised Messiah علیہالسلام smiled and said, 'Now I remember, Mahmud put this in my pocket and asked me not to take it out for he would play with it later.' Hadhrat Mirza Sahib asked that it should be left there for when Mahmud wished to claim it back.

'I have often seen his own and other children sitting on the same couch with him, compelling him to gradually move to the end of the couch, and reciting to him in their childish stories--tales of frogs and crows and sparrows. He listens to them with apparent delight as if they were reciting to him some lines from the mystic poems of Maulana Rum.'[19]

Another occasion in this regard is related by Dr. Mir Muhammad Ismail Sahib رضي اللّٰہعنہ recorded by Hadhrat Mirza Bashir Ahmad رضي اللّٰہعنہ, one of the sons of the Promised Messiah علیہالسلام. He writes, (during their stay in Ludhiana) 'When the Promised Messiah علیہالسلام published his claim to be the Messiah I was a young child in the third year of school. One day when I went to school some boys said to me that the Mirza Sahib from Qadian who lives in your house has claimed that Jesus علیہالسلام has died and that he is the expected Messiah. Dr. Sahib said that I spoke in support of their argument, that how can that be when Jesus علیہالسلام is alive and will come down from heaven? Anyhow, when I came home Hadhrat Sahib was sitting down. I addressed him and said that I have heard that you say that you are the Messiah. Dr. Sahib states that hearing this The Promised Messiah علیہالسلام rose in silence and went to the cupboard inside the room and brought out a copy of his booklet Fateh Islam (Victory of Islam, which was his latest work) and gave it to me and said, "Read this." Dr. Sahib added that this too was a proof of the truth of the Promised Messiah علیہالسلام in that he took an innocent question from a small child very seriously when he could have just said something to avert his mind.'[20]

There were many who flocked to surrounded the Promised Messiah علیہالسلام and wished to become closer to him. Among them were the lowly and the meek but also the noble, the learned, the Prince and the Nawab (a Count). They came from near and they came from afar. What is more, they came in the face of severe opposition from those who were unable to see the light of truth. The incident leading to the acceptance

of the Promised Messiah عليه‌السلام by Hadhrat Ghulam Nabi Sahib عليه‌السلام is a cogent testimony to the strength of those who abandoned their opposition once they had glimpsed the beauty of the truth of the Promised Messiah عليه‌السلام. They became instead his ardent admirers, caring not a jot for those who remained his enemies.

'It was in 1891 in Qadian that Hadhrat Mirza Ghulam Ahmad عليه‌السلام received repeated revelations that Jesus عليه‌السلام of Nazareth, in whose second advent both the Muslims and Christians believed, had died a natural death and that what was meant by his second advent was that a person should appear in the spirit of Jesus and that he himself was that person, the Promised Messiah عليه‌السلام. When he received repeated revelations commanding him to publish this fact, he had no choice but to do as was commanded. He proceeded to Ludhiana and there issued a Notice announcing his claim. No sooner was the announcement made that an unprecedented storm of opposition was raised.'[21]

Maulvi Ghulam Nabi was a very influential scholar and had a considerable following among the Muslims whom he delighted with his scholarly knowledge of the Qur'an and the Hadith. It was during this period of the Promised Messiah's stay in Ludhiana that Maulvi Ghulam Nabi used to bring with him a crowd of people to pitch outside the residence of the Promised Messiah عليه‌السلام where they proceeded to pour out venom against him. The situation of the residence of the Promised Messiah عليه‌السلام in Ludhiana was such that there was no through entrance to the men's reception room from the ladies' side and the Promised Messiah عليه‌السلام had to approach the men's area externally. One day it so happened that as the Promised Messiah عليه‌السلام was making his way to the men's reception room, Munshi Ghulam Nabi caught a glimpse of his face and this completely overpowered him. Prior to this occurrence he was busy delivering his usual speeches arousing the public's animosity against the Promised Messiah عليه‌السلام. Having seen the radiant face of the Promised Messiah عليه‌السلام, he rushed towards him and seeing him approach, the Promised Messiah عليه‌السلام extended his hand, offering greetings of peace. Maulvi Sahib returned the greeting, took hold of his hand and accompanied him inside. Once inside, Maulvi Sahib not only sat close to the Promised Messiah عليه‌السلام, he also began to declare his love and admiration for him.

Being a scholar, naturally he raised many pertinent questions relating to the Promised Messiah's claim about the death of Jesus عليه‌السلام and about his own Commission. The Promised Messiah عليه‌السلام replied quoting references from the Holy Qur'an, to which Maulvi Sahib said: 'Certainly, the Holy Qur'an is with you'. The Promised Messiah عليه‌السلام responded that if the Holy Qur'an was on his side, then on whose side was Maulvi Sahib? To this he immediately replied that he sided with the Promised Messiah عليه‌السلام, and at this he wished to take the Oath of Initiation. From that time on Hadhrat Maulvi Ghulam Nabi Sahib became totally immersed in the love of the Promised Messiah عليه‌السلام, paying frequent visits to Qadian, wishing never to leave his side.[22]

In his book, Arba'een, the Promised Messiah عليه‌السلام states: 'I would like to make it known to all Muslims, Christians, Hindus and Aryas that I have no enemy in the world. I love mankind as dearly as an affectionate mother loves her children, nay, even more. I am the enemy only of false beliefs and doctrines which undermine truth.'

The beauty of the Promised Messiah's truth attracted people not only from the Muslims, but also from other faiths and beliefs. Hadhrat Bhai Abdur Rahman رضي‌اللّٰه‌عنه, for example, joined the fold of devoted followers of the Promised Messiah عليه‌السلام as a young boy of about sixteen years of age. He belonged to a well-to-do Hindu family but having read some of the writings of the Promised Messiah عليه‌السلام, he came to see him in Qadian in 1895 and became a Muslim. The story of his steadfastness, loyalty and deep devotion to the Promised Messiah عليه‌السلام is a story most inspiring. Similarly, Hazrat Bhai Abdur Rahim عليه‌السلام adopted the faith of Islam, abandoning the Sikh beliefs with which he had grown up, and took his Oath of Allegiance at the hand of the Promised Messiah عليه‌السلام in 1894, and there were many others. Even a scant knowledge of the social and communal history of India of that period would show that such conversions to Islam were acts of immense courage and strength. It was an action akin to an invitation to death! The ethnic division of Indian society between Hindu, Muslim and Sikh was so deep that the whole social domain was coloured by it. Hence, when people from a Hindu or Sikh background abandoned their beliefs and accepted Islam at the hands of the Promised Messiah عليه‌السلام, it unleashed a storm of reaction against them from their own families who sought to reclaim their progeny by any means, fair or foul. The attraction of the truth and goodness of the Promised Messiah عليه‌السلام, however, was such that once the converts took the first, courageous steps towards the Promised Messiah عليه‌السلام, they never looked back!

Professor Raig, a renowned English astronomer of his time, came to see the Promised Messiah عليه‌السلام on 12 May 1908. He raised many questions to which the Promised Messiah عليه‌السلام gave an enlightened response. The Professor parted on 18 May 1908, wishing to hold further sessions. Some of the conversations of the Professor with the Promised Messiah عليه‌السلام were recorded and preserved.23 Following his meetings with Promised Messiah عليه‌السلام, Professor Raig accepted Islam and remained a Muslim to the end.

There also came to Qadian, in 1902, a noble and saintly scholar from the Royal Palace of the King of Afghanistan. The saintly person was Sahibzada Abdul Latif of Khost, Afghanistan. He was himself a renowned scholar, acknowledged as the most eminent divine in Afghanistan, with a huge following of his own. He was held in great esteem even by the King who had appointed him as the Court Scholar. Sahibzada Abdul Latif did not lack in material wealth. His estate spread over a hundred thousand acres in the province of Khost as well as another considerable estate in Bannu, on the frontier land.

In 1893 he was appointed a member of the Royal Commission, set up to negotiate terms with the

British and the two parties camped near the border in Parachanar. Among the English group was a stenographer, from Peshawar, who was a follower of the Promised Messiah عليه‌السلام. He was Chun Baadshah who, seeing in Sahibzada Sahib a saintly and scholarly person, courageously presented him with the Promised Messiah's book, A'ina Kamalat-e-Islam. The Sahibzada Sahib spent the whole night captivated by that book and by the morning he was convinced that the person prophesied by the Holy Prophet عليه‌السلام of Islam, as the Messiah and Mahdi was doubtless the writer of this book.

One of his closest disciples, Sayyed Abdus Sattar Sahib has related that Sahibzada Sahib read this book before them and declared that this is that Mahdi who was to come. The rest is history! It is the story of perception and acknowledgement of truth, of the strength of love of Sahibzada Abdul Latif (ra) Sahib for his beloved Master, the Promised Messiah and Mahdi--a love for which he paid with his life. He was, however, not the first martyr among the followers of the Promised Messiah عليه‌السلام.

Before visiting Qadian himself, Sahibzada Abdul Latif Sahib sent one of his trusted disciples, Maulvi Abdur Rahman to Qadian to observe the Promised Messiah عليه‌السلام and his activities and to send back a diary of his observations. Upon his return journeys to Kabul, he brought for his Master various books of the Promised Messiah. In 1901, on one such return journey from Qadian to Afghanistan, he had with him some literature of the Promised Messiah عليه‌السلام including his pronouncements upon the issue of Jihad. This was reported to the King who issued orders for his arrest and he was subsequently murdered in jail by being suffocated with a cloth. He thus became the first martyr among the followers of the Promised Messiah عليه‌السلام.

Records do not, however, show that Sahibzada Sahib was interrogated as a result of this incident and he continued to send other close and trusted disciples to Qadian with the same mission. Finally, in 1902 he decided to meet the Promised Messiah in person. When he arrived in Qadian and saw the illuminated and holy face of the Promised Messiah عليه‌السلام, it was a case of love at first sight. He had no hesitation whatsoever in accepting Hadhrat Mirza Ghulam Ahmad عليه‌السلام as the Promised Messiah and took the Oath of Allegiance at his hand. He stayed in the company of the Promised Messiah عليه‌السلام for several months and parted from him very unwillingly.

Upon his return to Afghanistan, he was asked by the King and the clergy to renounce his acceptance of the Promised Messiah عليه‌السلام. He refused to reject the claims of Hadhrat Mirza Ghulam Ahmad to be the Promised Messiah and Mahdi, and as a result the King of Afghanistan, in connivance with the Court clerics, ordered his imprisonment, pending execution. On 14 July 1903 the King ordered that his already shackled body should be dragged along the streets of Kabul, by a rope pierced through his nose--dragged thus to the place of his execution. People in their multitudes lined the streets, jeering and mocking. At the place of his execution, he was half buried in the ground and the first stone was hurled by the chief Qadi (Judge) followed by the King himself, and then by a hail of stones--(O human cruelty! Do you know no bounds?)

His body, buried under the heap of stones, was later given a secret burial by his disciples. Thus ended the saintly life of Sahibzada Abdul Latif Sahibzada, martyred in the path of love, in the path of God, faithful to the end.[24]

Commenting on this episode, the Promised Messiah عليه‌السلام wrote: 'Prior to this tragedy there had also occurred the murder of Mian Abdul Rahman, one of my followers, on which God kept quiet, but He will not overlook this brutality and the terrible consequences of this event shall be witnessed. It has been reported that after the killing of the deceased martyr by thousands of stones, an epidemic of cholera broke out in Kabul and a great number of people, including prominent men and dignitaries of the state and a number of the Amir's relatives, perished. But that is not all. This was a most merciless murder which has no parallel under heaven. Alas, what a pity! What has this ignorant Amir done? He has brutally killed such an incomparable, innocent and righteous man and has ensured his own ruin.

O land of Kabul! You are a witness to the heinous crime committed on your soil. O miserable land! You have, in the sight of Allah, been condemned as you are the scene of this most atrocious crime.'25

Our readers can gauge for themselves the validity of this prophetic statement.

The story of love and devotion of the companions of the Promised Messiah عليه‌السلام is a living testimony to the fact that when the beauty of a person's truth and goodness truly attracts, it compels the beholder to follow in the same path of goodness. This, surely, is a far more powerful statement of acknowledgement and acceptance than any verbal statement could ever be. It is this compelling attraction that makes a divinely inspired Guide the 'window' through which the soul can glimpse the ultimate beauty, the beauty of truth, the Beauty of God. Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, treading in the footsteps of his own Master, the Holy Prophet صلى‌الله‌عليه‌وسلم of Islam, enabled many who followed him to know God. He enabled, and continues to enable a person to achieve the true purpose of life, namely, that 'the window of his heart should open towards God'.[26]

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21. Hadhrat Ahmad by Hadhrat Mirza Bashirudin Mahmud Ahmad, ed. 1916.
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An exemplary father's advice for his son

From The Holy Quran:

And We bestowed wisdom on Luqman, saying, 'Be grateful to Allah:' and whoso is grateful, is grateful only for the good of his own soul. And whoso is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy.

And remember when Luqman said to his son while exhorting him, 'O my dear son! associate not partners with Allah. Surely, associating partners with God is a grievous wrong.'

And We have enjoined on man concerning his parents — his mother bears him in weakness upon weakness, and his weaning takes two years — 'Give thanks to Me and to thy parents. Unto Me is the final return.

'And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in all worldly affairs; and in spiritual matters follow the way of him who turns to Me. Then unto Me will be your return and I shall inform you of what you used to do.'

'O my dear son! even though it be the weight of a grain of mustard seed, and even though it be in a rock, or in the heavens, or in the earth, Allah will surely bring it out; verily Allah is the Knower of all subtleties, All-Aware.

'O my dear son! observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters which require firm resolve.

'And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allah loves not any arrogant boaster.

'And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass.'

(Surah Luqman, Chapter 31, Verses 13-29)

The Holy Prophet عليه‌السلام said:

One who had no compassion for our young ones and did not recognise the rights of our elders was not of us (Abu Dau'ud)

Respect your children and cultivate in them the best of manners (Ibne Majah)

Promised Messiah عليه‌السلام said:

As for me, beating of the children is an act which can be termed as a sort of Shirk (associating others with God).

I wish that the people could pray for the children just as they are anxious to punish them. They should make it part and parcel of their duties that they pray for the children fervently; the prayers of the parents for their children are particularly accepted by God. There are certain prayers which are a daily routine with me.

1 I pray for myself that God may let me do the kind of things that would manifest His honour and Grandeur and He may make me fully resigned to His will.

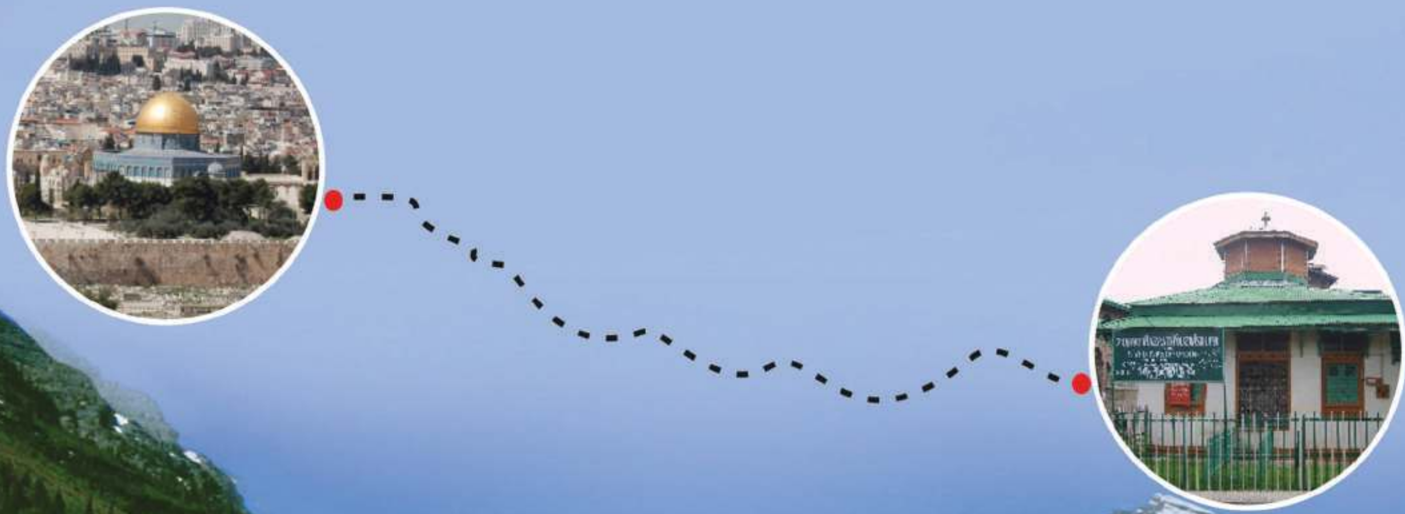
2. I pray for my wife that He may grant me children through her, who may prove to be the coolness of my eyes and who may live their lives in perfect accordance with the will of God.

3. I pray for my children that God may make all of them servants of His religion.

4. I pray for my friends by naming all of them individually.

5. I pray for all those who are connected with this Dispensation—whether I know them personally or 1 do not know them.

(Malfoozat, Vol. II, p. 4)

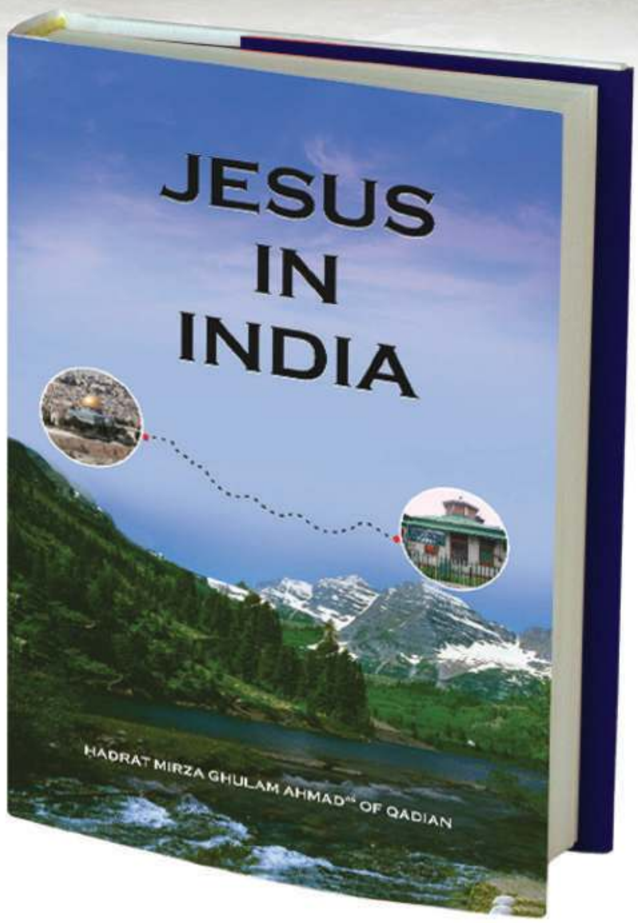


Jesus in India

(Masih Hindustan Main)

by Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi عليه‌السلام

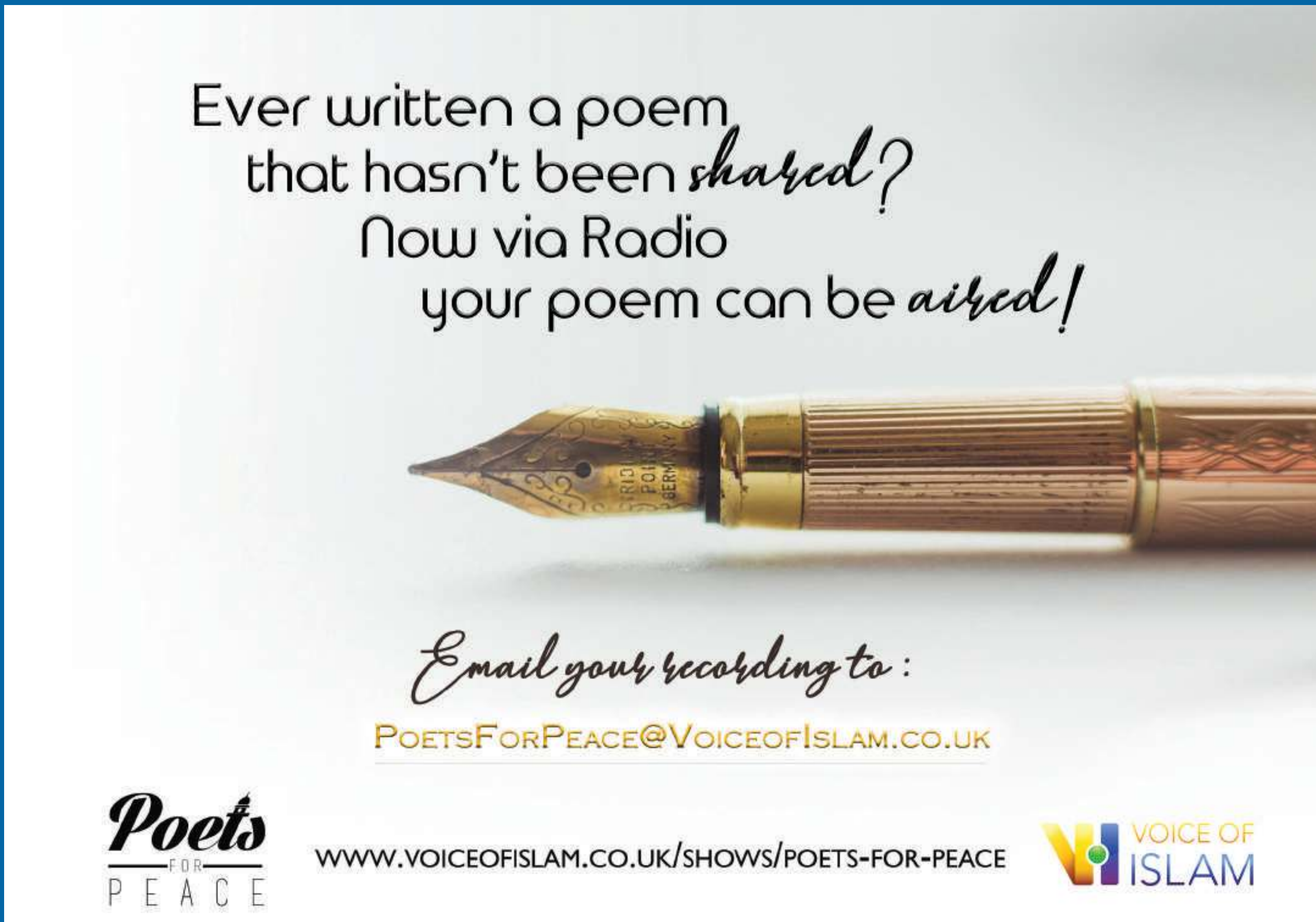
The treatise puts forward the view that Jesus survived crucifixion, left Judea and migrated eastward in order to continue his mission to the 'Lost Tribes of Israel', traveling through Persia and Afghanistan and eventually dying a natural and honourable death in Kashmir at an old age. Hazrat Mirza Ghulam Ahmad عليه‌السلام applied textual analysis of both the Gospels and Islamic sources – the Quran and hadith – and also drew upon medical and historical material, including ancient Buddhist records, to argue his case.



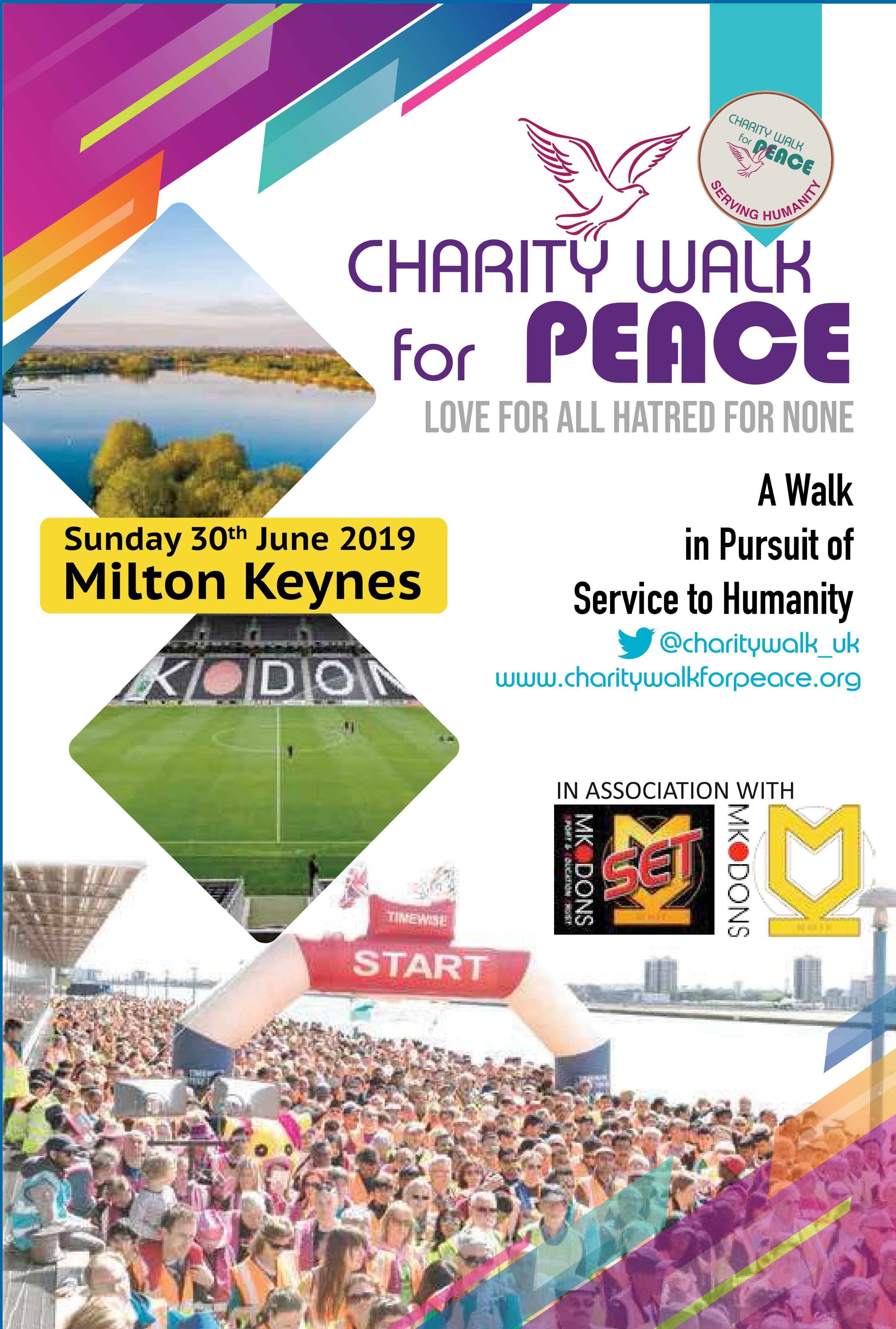
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North East region - Taleem-Ul-Quran class

On Saturday 16th March North East region organised a regional Taleem-Ul-Quran class at Baitul Tauhid mosque in Huddersfield. The meeting was chaired by Fazal Ahmad Tahir sb, Qaid Taleem-Ul-Quran. He travelled from London to attend the event which started at 6.30pm with Maghrib prayers. The opening session started with Tilawat by Mubashar Ahmed sb, Zaim Majlis Huddersfield North. Fazal sb stressed the importance of reciting The Holy Quran daily and encouraged members to read The Holy Quran with translation so that they can understand the wisdom that lies within.





There was also a presentation which consisted of various excerpts re-emphasising the importance of reciting The Holy Quran and to ensure words were correctly pronounced. It was explained in some detail by way of numerous examples, some of the common errors that people make when reciting The Holy Quran. Such errors were common because people often do not understand all the grammatical rules and therefore make errors without realising it.

The meeting ended with silent prayer followed by Isha and dinner. After dinner a brief session with all the muntazimeen Taleem-Ul-Quran of North East region was also held.



North West region - Pre-Charity Walk for Peace (CWFP) reception





On Saturday 16th March a charity walk for peace event was organised by North West region. Majlis Ansarullah North West has been holding charity walk events to generate funds for various local charities for several years to comply with the teachings of Prophet Muhammad صلی اللہ علیہ وسلم who wanted his followers to show love and affection towards every race, religion and community. All the funds generated are given to charities without taking any admin charges.

Here are some remarks made by the charity representatives

Red Cross - The representative said she was impressed with our organisation and our activities. She was particularly impressed that we were the first organisation to respond during the 2017 Manchester Arena attack.

Christie Charity - The representative said they were grateful for working in partnership with CWFP.
Children Charity Liverpool - Happy to be in contact with CWFP for 3 to 4 years. They are impressed with the motto – Love for All Hatred for None.

Shelter Charity - Appreciate all the volunteering work. The motto Love for All Hatred for None is comforting to the homeless people.

East Lancashire Hospice - They are impressed with CWFP activities and they always rely on the contributions to meet their funding requirements.

NSPCC - Delighted with all the support given to them for many years.
St Mary Primary School - Thankful to CWFP for the donations and generosity shown to them.

Majlis Liverpool - Interfaith event

Majlis Ansarullah Liverpool organized a very successful interfaith event titled “Serving Humanity” on 17th March at Liverpool Mosque. The programme started at 1:30pm and ended at 3pm followed by a dinner. The objective of this event was to break the barriers between different faiths and communities and to get to know each other better.





Lord Mayor, Councillor Christine Banks, Councillor Liz Parsons and Councillor Jane Corbett attended this event. Mrs. Sara Radivan, KD Foundation, Jewish community, Vicar Rev Henry Corbett of St Peter’s Church, Dan Alcantara of Trinity Church, Joanne Matthews, Community Coordinator (Counter Extremism Strategy) Liverpool City Council, Stephen Yip of KIND Charity and Ms Petronelle Moanda of Congolese Association of Merseyside gave speeches on the topic of “Serving Humanity”.

Muhammad Ahmad Khursheed sb also spoke on this topic. A Q&A session was also held on this occasion. Over 85 people participated in this event which included 53 guests.

Majlis Morden South - Coffee evening

A coffee evening was organised by Majlis Morden South at Morden Library on 16th March. They had contacted the local library to arrange this evening. The response from the librarian was very good and the idea was very well appreciated. Ansar brothers were encouraged to invite their neighbours and Tabligh contacts for this event.



Cake, biscuits, pakoras and savoury dishes were offered along with tea and coffee that was praised by a number of visitors. A charity stall was set up to provide information about an upcoming Charity Walk for Peace and an exhibition of Humanity First was also displayed. Over 40 people visited this coffee evening.



Majlis Ansarullah UK - Exhibition at UK Peace Symposium

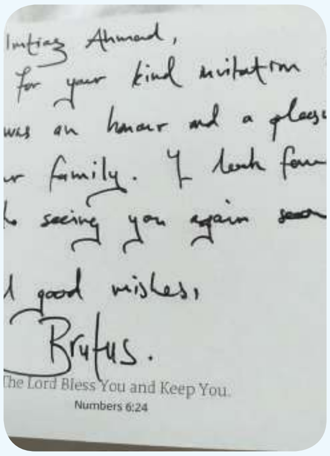
Qiadat Tabligh Majlis Ansarullah UK organised an exhibition at the UK national Peace Symposium held at Baitul Futuh Mosque on 9th March. Guests showed great interest in various translations of The Holy Quran presented and the exhibition of World War One was also very popular.





Majlis Putney Heath - One-to-One Tabligh sitting

Putney Heath invited a young priest at home for a lunch on 14th March and discussed various aspects of Islam and Christianity. A Copy of The Holy Quran was also presented.





Majlis Leamington Spa - Tabligh stall

Majlis had a successful Tabligh stall in Leamington spa. The members of the public welcomed them warmly and came to the stall on their own initiative. They were happy that the AMEA community is at the forefront whenever there is any atrocity in the world. Many came and showed their solidarity and condemned all forms of extremism.

Majlis Glasgow - Salat awareness day

Majlis Ansarullah Glasgow successfully organised a Salat awareness day on 28th February. The significance of Salat and its impact on our daily lives was discussed. The total attendance was 13.



Majlis Burton - Exhibition and Q&A session in the village of Burton Joyce



On 24th March Majlis Burton held a Tabligh exhibition at Burton Joyce Village Hall, Nottinghamshire. They had two tables for displaying literature and posters. There was also an exhibition of WWI items. The event started with Tilawat by Hassan Mohammad, followed by a welcome address and introduction of the Ahmadiyya community by Atif Mehmood sb. The main speech was on the Muslim contribution in the first World War followed by a Q&A session. Light refreshments were served and 17 external guests attended this event.

Majlis Peterborough - Solidarity event



A solidarity event was organised in response to the recent attack in New Zealand. Members including families gathered in Peterborough town centre. Mayor of Peterborough, other communities and some members from the local council attended this event. The event was covered by local newspaper, two radio stations and two YouTube channels including an Arabic channel.





Majlis Huddersfield South – Exhibition



A Tabligh exhibition was held in Baitul Samad mosque Huddersfield on Sunday 10th March. 12 guests attended this exhibition.



Majlis Mitcham - Tabligh stall

On 23rd March Majlis Mitcham organised two Tabligh stalls in the town of Reigate. Apart from displaying literature several engaging discussions were also held and leaflets were distributed.

Majlis Tooting - Tabligh forum

A Tabligh forum was arranged on 6th February at Bilal Centre Tooting. The programme started with Tilawat-e-Quran which was chaired by Nazim Tabligh Noor Region (Mohammad Zahoor Ahmed sb). He addressed the Ansar by reading instructions of Huzoor أیدہ اللہ تعالیٰ بنصرہ العزیز on how to make Tabligh activities more effective. He also requested Ansar to take part in upcoming Ashra Tabligh. 21 members attended this forum.



Majlis New Malden - Tarbiyyat forum





Tarbiyyat Forum was held by Majlis New Malden immediately after Maghrib prayer on 10th March at Searchlight in Kingston. Hafiz Mashood Ahmed sb delivered his speech on the topic of Relationship with Allah. There was also a Q&A session and programme concluded with silent prayer. Food was served among the participants after Isha prayer. The total attendance for the forum was 90.

Majlis Kingston - Tarbiyyat forum

Tarbiyyat forum was organised by Majlis Kingston on 1st March. Mansoor Zia sb delivered a short speech and invited questions from all present. Total attendance for the forum was 164.



Majlis Leamington Spa - Cheque presentation to Northleigh Primary School

A cheque of £500 was presented by Naib Sadr Syed Imtiaz Ahmed sb to Cllr Sue Gallagher who received the cheque on behalf of Northleigh Primary School. She said that the school will spend the money for children who are bullied and are finding it difficult to study in normal school settings.



Majlis Birmingham West - Visited Churchill & Blakedown village

On 10th March, Ansar from Birmingham West visited a village and attended their church ceremony. They also had an opportunity to meet the pastor, wardens and some community members. They invited all of them to their regional upcoming Peace Exhibition.





Majalis Putney and Putney Heath - Tarbiyyat forum

On 10th March a Tarbiyyat forum was held and Hafiz Tayyab Ahmed Sb delivered his short speech and invited questions from participants. The total attendance was 121.

Majlis Wandsworth Town - Tarbiyyat forum

A Tarbiyyat forum was held on 10th March at Penfield Centre. Two interactive presentations "Annual Ansarullah ijtema 2018" and "Correct Methods of Offering Prayers" were presented by Ahsan Qamar sb. Q&A was also held with Mansoor Zia sb and the total attendance was 80.





Scotland - Tarbiyyat session

Scotland successfully held a Tarbiyyat discussion on 5th March at Glasgow Salat centre. On this occasion a talk on the importance of salat was given by regional Murabbi sb. 40 members attended this meeting.

Majalis Tooting and Tooting Broadway - Tarbiyyat forum



Tarbiyyat forum was organised on 10th March after Zuhr prayer at Bilal Centre Tooting. Anayatullah Zahid sb gave a talk on the topic of Khilafat and its blessings. A total of 45 members attended this event.

West Midlands region - Tarbiyyat forum





West Midlands region held a regional Tarbiyyat forum on 17th March at Darul Barakat Mosque. The programme was presided by Qaid Tarbiyya Fazal ur Rehman sb. Short clips were played from Huzoor's أیدہ اللّٰہ تعالیٰ بنصرہ العزیز address at Ansar Ijtema 2018. This was followed by a Q&A session. Dinner was served among the members after the event and the programme concluded with Zuhr prayer. The total attendance for the forum was 142.

Majlis Earlsfield - Q&A session



On 13th March a Q&A session was held with Raja Burhan Ahmad sb. All members of regional Tarbiyyat committee attended this event. Total attendance including Ansar, Khudam, Atfal, Lajna and Nasirat was 83. The dinner was served after the event.

Majlis Roehampton Vale - Salat committee meeting



Roehampton Vale held a salat committee meeting on 10th February at Alton Hall. The topic of how to increase the number of participants in congregational prayer was discussed.



Majlis Islamabad - Tarbiyyat forum

A Tarbiyyat forum was organised by Majlis Islamabad on 17th March after Maghrib prayer. A clip containing valuable Tarbiyyat instructions of Huzoor أیدہ اللّٰہ تعالی بنصرہ العزیز was played and a Q&A session was also held. Chocolates were distributed among the Atfal and Nasirat. After the silent prayer food was served and the total attendance was 62.

Majlis Clapham - Tarbiyyat forum



Majlis Clapham arranged a Tarbiyyat Forum on 6th March. Dawood Ahmad sb spoke on various Tarbiyyat issues and short video clips of Huzoor أیدہ اللّٰہ تعالی بنصرہ العزیز were also played.



Majlis Leamington Spa - Salat awareness day

Majlis Leamington Spa organised a Salat awareness day on 22nd March. Zaffar Bhatti sb talked about the importance of congregational prayers and the responsibilities of Ansar. The meeting was attended by 12 members.

Majlis Roehampton Vale - Fajr behind Huzoor(aba)

Majlis Roehampton Vale held a Salat awareness day on 24th March and 21 members offered Fajr prayer at Fazl Mosque behind Khalifatul Masih أیدہ اللّٰہ تعالیٰ بنصرہ العزیز.





Majlis Mitcham - Tarbiyyat forum

Majlis Mitcham held a Tarbiyyat forum on 24th March at local Salat centre. A total of 33 members attended this forum.

Majlis Southfields - Tarbiyyat forum

A Tarbiyyat forum was held by Majlis Southfields on 24th March at St Barnabas Church. Hafiz Mashood sb discussed the importance of developing a strong relationship with Allah. A Q&A session was also held which was followed by congregational Asr prayer. 72 members attended this event.





Majalis Roehampton and Richmond Park - Tarbiyyat forum

Roehampton and Richmond Park Majalis held a Tarbiyyat forum on 24th March. National Qaid Tarbiyyat Fazal ur Rehman sb delivered his short speech and afterwards invited questions. The programme concluded with silent prayer followed by Maghrib and Isha prayers. The total attendance for the forum was 156.

Majlis Wimbledon Park - Tarbiyyat Forum

Majlis Wimbledon Park held a forum on 27th March. The guest speaker Hafiz Tayyab sb delivered a very inspiring speech on the importance of congregational prayer and narrated faith inspiring incidents from the life of the Promised Messiah علیہ السلام. The programme was followed by a Q&A. The total attendance was 149.

